9:Emeneau L-5 (1935-1938) 1939 AW60 Toda AW60



794 184 563 177 [867] community are still in many respects Todas. The new generation however is growing up without intimate knowledge of things Toda and in most cases without knowledge of the Toda language, since there is an admixture of Tamilians in the community and all formal instruction is carried on in the Tamil language. New converts may and probably will be made who will introduce fresh Toda influences. But it is to be expected that the community will in time become so Tamilized that those born into it will hardly differ at all from other Tamil Christians and fresh converts will find few Toda traditions there to strengthen.

794 184 564 583 It still remains to discuss the attitude of the tribe towards the Christian community. Theoretically since the Christians have "broken caste," have given up the tribal religious and social rites and have adopted some habits which are repugnant to the tribe, *e.g.*, meat-eating,[15] there should be an absolute break in the relations between the two communities. The chief marks of outcasting in most Hindu communities are refusal of the caste to intermarry with the outcastes and also to interdine. The latter is based on the conception of pollution; a person who is not of the caste and who does not observe the customs of the caste, especially in such intimate matters as preparation and consumption of food, will produce equal uncleanness in the caste-members, necessitating elaborate purifications. The Todas are not in a strict sense a caste, though conceptions of purity and pollution are prominent in their culture. They will not, for example, go into a Kota village since the Kotas are unclean by occupation (blacksmithing and pottery) and by eating habits (meat and even carrion are regularly eaten); all transactions with Kotas at a Kota village must be carried on at the green outside the Kota village. Nor is a Kota allowed to enter a Toda village. Interdining between Todas and Kotas is non-existent. The Badagas however do not suffer from the restrictions that the Kotas do. Badagas may enter Toda villages and those in certain formalized relations with [574] the Todas are invited to Toda ceremonies and eat with them at the feasts that follow. The European is on about the same footing as the Badaga, though he eats meat. I have been invited on several occasions to take part in the feast following a Toda ceremony and my sitting in the row of Toda feasters did not inconvenience them as that of a Kota would. The Toda Christian also is invited to eat at such feasts and [184] [894] does eat. He is not however allowed into a Toda dairy, any more than any other profane person is, nor is he allowed into a Toda house, in this respect being like the European. The European may enter the

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[113] [15] See *Toda Culture Thirty-five Years after*, p. 119, for the somewhat equivocal attitude of the tribe to this habit.